

To the creatures of the Churches in the City of Brotherly Love, greetings. The Light that has illumined all human efforts towards the construction of some external evidence, some symbolic representation, of the spiritual potentiality in mankind. Each divine doctor apostle, prophet has laid down his life for the Church, that is our spirit (One), to bring us Word, the One True Doctrine, they of themselves are given unto the believers. The armour wherewith they can fight and overcome her enemies. As we know very well, and should heed to consider that not all have this doctrine. Not all are rational, not all are yet able to understand, and sum spoiled. Because the chief aim of the Sacred Doctrine is to illuminate God Spirit in us, not only as He is in Himself, but also as He is the beginning of beings and our last end, as it is clear from what has already been Said. It is alleged that creeds tend inevitably to ossification; that the vitality of religions is apt to lose itself in their development; that the ornaments of ritual serve, only to obscure the light which they profess to adorn and magnify.

Nothing, throughout history, has been more painfully demonstrated than the barriers to brotherhood built up by the rivalry of religions; a rivalry often more fully

emphasised than softened by missionary zeal. Yet the Source of Spirituality must be One, even as God is One; and the differing languages and systems by means of which spirituality strives to assert itself, although they go far in the direction of perpetuating division between races and men, they have, after all, One common origin, the Word, lying dim and only partially realisable in the shadow of a time long-ago.

For inasmuch as we claim the acknowledgment of the spiritual relationship of all men, and its practical endorsement in many tongues and many nations, having ardent adherents to all Scripture and in temperament, we should call to men of opposing peoples and professions to eat at our table together, whilst we wait upon our guests in sacred service, even as Christ exemplified, saying, "Now that I, your Lord and Teacher, have washed your feet, ye also should wash one another's feet. See, I have set you an example that you should do as I have done unto you."

This much has certainly been brought about.

We ought to will to meet on common ground, throwing aside all the accumulated antagonisms of mortality, and rejoice unreservedly in the glad communion of the present; of the day

of our Lord. Far and away from theological theories because they strike discordant Notes. Brotherhood among men is not merely a "may-be;" it is a visible, actual fact. Buddhist and Mohammedan, Hindu and Zoroastrian, Jew and Christian, Atheist and morman all sitting at one Table in harmony, eating of one dish, and offering united thanksgiving to one Giver. This most remarkable ability to see, hear, and become aware through our senses, by this practice of unity causes the Light of the glory of God to rise in the sight of His orphans, and outcasts, transforming our fallen state, to a state of refreshed hope in this Light. In His Light we are able to demonstrate the power of His Light in unity which alone will convince multitudes that what is written is Truly alive! Illumined by this Light, men are no longer blinded by fear of one another; fear is utterly cast out by this Light of Love. Fear; of violence, of over-reaching, of any evil-doing; fear;—is transformed into fraternity. The Light "that lighteth every man that cometh into this world," finds its opportunity open. This is the Light towards which we bid all men turn. Luminosity creates Love. Before it, darkness and shadows flee away, and doubt, born of darkness, dies. The Master, Abbas Effendi, has declared:

"O People! the Doors of the Kingdom are opened; the Sun of Truth is shining upon the world; the Greatest and Most Glorious Light is now manifest to illumine the hearts of men. . . . The Light of Knowledge hath appeared, before which the darkness of every superstitious fancy will be annihilated."

When we look at a man, and love and praise him, the praise is for the signs of God upon him. This was commanded of the angels when God created man in His image. "For this reason the woman ought to have a sign of authority upon her head, because of the angels". Having called to the hosts of heaven, commanding them, saying, "Come, adore/worship the image of God". But in fact, one thought rebelled, So it was, and thus, has become the meat for man to feed upon and overcome, not to separate from, but by the two making peace and gather together in One those whom He will.

But we know God adores all His creatures, we indeed prove this to each other as if He were him, both proving, and being approved to show forth Truth. This is the Light of Him who shines in dark places. No man, as it is written, takes this honor to himself, but he that is called of God.